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this Republic and the Chilean Republic had become involved in a dispute which at times had assumed so threatening an aspect that war appeared to be imminent; that our newspaper editors had been reminding their readers, in language not very like the phraseology of the Bible, that we do not mean to be trifled with, are now well able to resent any indignity, and would soon show the Chileans what we could do in the line if they didn't apologize and settle in a hurry; and finally that the churches seemed so indifferent in the matter, as scarcely to give utterance to a single warning, entreaty or protest against the sinfulness of indulging in strife. Let us learn a lesson of faith and primitive practice from the far-off islanders.

JOSIAH W. LEEDS,
in *Christian Statesman*.

We are indebted to The Peace Society, 47 New Broad Street, London, E.C., for the following interesting article :

PRINCE BISMARCK AND PEACE DIPLOMACY.

During the recent visit of Prince Bismarck to Vienna, he said, in reference to the aims which should chiefly influence the policy of modern Diplomacy and Statesmanship—"What is a statesman's duty? He must see the danger of war approaching and get out of its way. He must know whether a ditch is too broad to be jumped. Yes; I regard it as the highest political aim, that Peace should be maintained. Where shall we get to, if we wage a successful war, and then have two neighbors incessantly dreaming of revenge?"

These are remarkable words from the once powerful German Chancellor, whose term of office was characterized by some of the most awful of modern wars; and these utterances suggest the query whether some remorseful feeling may not have come over his mind in reference to the conflicts which he had so large a share in launching his country into.

For certainly these words spoken by him at Vienna are very wise ones, and they will long serve as an authoritative quotation in support of the extension and expediency of International Arbitration and conciliation. They furnish a decisive rejoinder to those rash yet numerous persons who are apt to retort upon the advocates of peace that their views are not practical, or are not in accordance with the requirements of actual diplomacy. For here is a man, who for years stood at the very head of the world's statesmanship, and the result of his unique experience, in that capacity, is that he now urges it as a paramount duty for every statesman to avert the dangers of war and to make Peace his "highest political aim."

What Peace Society, or what Peace advocate, has ever spoken more emphatically, as such, than the great ex-Chancellor has thus done? These words contribute a weighty dictum for acceptance throughout the world. The Viennese Editor of the *Neue Freie Presse*, after listening to Bismarck's words, remarked that he left the Prince "with the impression of having looked history in the face." Yes, truly, and history, in the person of Bismarck, has now given this memorable verdict on the side of the peace-makers.

For, translated into practical meaning and definite action, the ex-Chancellor's words justify, and indeed involve, the increased direction of statesmanship to the

great object of preparing such embodiments of international law, and such facilities for the extension of international arbitration, as may be really useful for the special object of "getting out of the way of war," and obviating such conquests as compel neighboring States to be "incessantly dreaming of revenge." One is almost tempted to wonder whether Prince Bismarck was alluding to some as yet secret or unexpressed idea of his own, for removing those feelings of revenge on the part of a neighbor nation of Germany, which undoubtedly continue to be cherished, as a painful result of past hostilities. He would lay Europe under deep obligation if he could associate with the weight and influence of his own name any feasible scheme for the solution of this grave and continuing peril to international peace.

His curious expression, that a statesman "must know whether a ditch is too broad to be jumped," while referring, of course, to particular cases of diplomacy, may also have an application to the insatiable demands of modern armaments. Thus Italy, for example, although she has been squandering millions of money, and more lavishly in proportion to her revenue than almost any other nation, now finds that "the ditch is too broad to be jumped." For the gulf of costly rivalry keeps widening and the abyss of extravagance, opening before the demands of ever inventive scientific warfare, becomes deeper and deeper, so that she still has the great problem of how to meet these demands in front of her as a permanently unattainable object. "The ditch is too wide to be jumped." And other nations are also finding it too wide and too deep.

ADDRESS TO THE PEACE-MAKERS AT BERNE.

BY HODGSON PRATT.

FRIENDS—You are again about to meet in Conference and Congress on behalf of man's highest interest. This is no rhetorical phrase. The true ideal of man is that fraternity should be the guiding principle of all that he is and does in all the relations of life. Only in the principle and in the work of fraternity is there absolute security for man's progress and well-being.

The passion of hate and its outcome—conflict and murder, is a negation of brotherhood. It is the manifestation of the power of evil in the world: it is the enthronement of brute force in the seat of justice.

Well, you, the peace-makers, members of Parliament and delegates of Societies, have come together to affirm that justice shall rule in the world, to inquire what are the most direct and practical means of giving to man his birthright. You have met to consider how the rule of law may be built up, and the rule of violence abolished for ever.

You know well, however, that it is easier to enunciate such doctrines than to bring about their application. You are hampered in your great work by the prejudices and passions of centuries; by an inheritance of many false ideas. The majority of men do not believe that others are as well inclined as they to seek for good, and to abandon evil. Frenchmen cannot believe that Englishmen are as capable of loving justice and mercy as they are, and Englishmen think the same of Frenchmen. One of the first things, therefore, that peace-makers have to do is to abolish the falsehood that "foreigners" are less